The Islamic Mail

A series of books, not periodical, dedicated to spreading the message of Islam. Aimed at those not yet versed in Islam in addition to Muslims including those who are interested in spreading the word of Allah the Almighty.

OUR OBJECTIVES

1. To unveil the Islamic facts, clarify the distorted ideas about Islam and to drive away any doubts and obscurities from the enemies of Islam.
2. with the help of Allah, to strengthen faith in the hearts of Muslims and guide them to the straight path.
3. To break down psychological and cultural barriers that prevent free minds from discovering Islam.

These barriers are created by:

(i) Fanatical enemies of Islam through their propaganda and writings.

(ii) Ignorant Muslims who conceal the light of Islam by their deviant behaviours and views, as a result of this, hindering the people from the path of Allah.

4. To point out the correct methodology of "the saved sect" (i.e. Ahlus-Sunnah Wal-Jama'ah) to protect new Muslims from deviations.



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the Islamic Mail

THE SECOND ISSUE

The Search for Light ...

The Trust of Allah
Who is for it ?

A Call From The New World

The Search for Light ...

And more ....





To bring forth whomsoever He wills from the worship of people to the worship of Allah alone, from the hardship of this world to its ease, from the injustice of other religions to the justice of Islam.

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GLAD TIDINGS

Worldwide Growth of Three Religions (Over The Past 50 Years)*

Change	Religion
+ 235%	Islam
+ 57%	Christianity
- 4%	Judaism

*** According to: "The Straight Path" magazine issued in the U.K. (Sept. - Oct. 91)**



The Trust of Allah, Who Is For It ?

All praise be to Allah, The Beneficent, The Merciful and The Sovereign of the Day of Judgment. I bear witness that there is no deity worthy of worship except Allah, with whom there is no partner. And I bear witness that Muhammad is Allah's messenger; the one who is truthful in his promise and trustworthy. Peace and blessings of Allah be upon him, his good virtuous family, his distinguished blessed companions as well as their followers till the Day of Judgment.

As Muslims, we are concerned with the affairs of all Muslims over the world as we consider them the "Ummah of Muhammad." For the most part, we only pay attention to the partial meaning of this broad word, that is the (compliant Nation), or the people who actually accepted Islam, submitting themselves to Allah and obeying His messenger.

The broader meaning that the word "Ummah" or nation presents includes whoever should be addressed with Muhammad's message in every time and place ever since Muhammad was sent until the Day of Judgment. This is considered the nation of Muhammad.

Allah The Almighty distinguished our Prophet by sending him to all mankind:

(Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth.) **[Al-A'raf "The Heights" – 158]**

Allah the Almighty also said:

(And We have not sent you, [O Muhammad], except as a mercy to the worlds.)
[Al-Anbiyaa' "The Prophets" – 107]

Thus, the Muhammedan message is addressing all people without any discrimination. It is directed to all of his contemporaries and those who follow until the Day of Judgment because his message was the end of the divine inspiration.

Allah, to whom belongs might and majesty, said:

(Muhammad is not the father of [any] one of your men, but [he is] the messenger of Allah and seal [i.e., the last] of the prophets. And ever is Allah, of all things, Knowing.) **[Al-Ahzab "The Clans" – 40]**

(Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whoever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him].") **[Al-An'aam "The Cattle" -19]**

Allah, The Almighty said:

(Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner--).
[Al-Furqan "The Criterion" -1]

Allah's messenger Muhammad said, " I was given five things no one was ever given.."One of them was before me a prophet was sent exclusively to his people, whereas I was sent to all mankind.

He also said, "Whenever Allah wants His grace to reach any of the Arabs or Non-Arabs, Allah brings them to Islam. "

We get the same meaning if we try to explore the following verses of the Qur'an, (There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer, [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.). **[Al-Tawba "Repentance" – 128]**

Allah also says:

(You have indeed in the messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day and who remembers Allah much).
[Al-Ahzab "the Clans" – 21]

And we should treasure the traditions and practices (As-Sunna) of our Prophet, taking as a slogan

his saying. (The best guidance is the guidance of Muhammad), then we need to know how his manners were in inviting the various nations to embrace Islam.
The messenger was so precise about making the people convey the message even if it were just a verse, He said:
"Convey after me even just a verse (ayah) of the Qur'an A Period after Qur'an."

He also used to urge - in different ways - his companions to exert all their efforts in calling to Islam. He also encouraged them to spread the knowledge of Islam and to excel in that. So he said, "if only one responds to one of you, that will be better than Homr el-ne'am, (a kind of the best cattle)."

And He also said, "You shall be rewarded as much as those who were guided through you, without decreasing their rewards a bit."

He would be very pleased the moment he knew anyone accepted his call to Islam. Such was the case when a Jewish person accepted Islam. He was so pleased that he, as Bukhary narrated, said: "Thank God who saved him from the hell fire through me."

Muhammad (**PBUH**) was so merciful and forgiving even to those who did not respond to his call, and he exceeded the limits in calling upon others to believe in Allah. He urged them to save themselves from the fire in the hereafter.

He said: "The example of you and me is like the example of a man who lit a fire to which moths and grasshoppers were attracted; but the man kept on waving them away. In the same way, I am keeping hold of your clothes to pull you from fire, but you are slipping away from my hands."

He was so saddened when people would not accept the message that one would think that he would have died from grief at their rejection. Many times the revelation came to relieve, console and it advised him to be kind and merciful to himself, as Allah the Almighty said:

(Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.)
[Al-Kahf "The Cave" – 6]

Ar-Zamakhshari (a scholar) said explaining these words of the Qur'an that the Prophet's grief was like the grief of losing loved ones.

And the Almighty said:
(So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do.).
[Fatir "The Creator"- 8]

And also:
(Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.).
[Ash-Shu'raa' - The Poets – 3]

And: (So do not grieve over the disbelieving people.)
[Al-Maida "The Table" – 68]

The Islamic Nation represents the Apostle of Allah in conveying Allah's message, and in establishing the evidence against the unbelievers all over the world.

This is because the Muslims are (Allah's witnesses on earth) as was described by the Messenger himself. Allah specified their duties in the following verse:

(And thus we have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you).
[Al-Baqaraa "The Cow" -143]

Thus, the duty of this nation is the same as that of the prophet: to be witnesses of the people. This is certified by Allah's saying:
(You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah).
[Ale-Imran "The Family of lmran"-110]

The principal conduct you have to enjoin is: to believe in Allah, to call to His religion and convey His message by struggling in the cause of Allah.

Otherwise how can you bear witness on the Day of Judgment when you will be asked about carrying out this trust in this world?

There have been many luminous examples of those who had deep insight of this honorable mission.
Look to the example of Reb'ie Bin Amer (May Allah be pleased with him) when he was

sent by Sa'ad Bin Abi Wakkas (May Allah be pleased with him) to Rustom, the Persian leader, before Al-Qadessia battle.

Rustom asked him:
- What brought you Muslims here?
Reb'ie answered:
- Allah has dispatched us, to deliver whom He pleases from worshipping His slaves (i.e. men) to worshipping Him alone, from the narrow confines of this world to the boundlessness of the next, and from the oppressiveness of other religions to the fairness and justice of Islam.

This understanding was reflected in the accomplishments of the companions, the followers, the courageous fighters in the cause of Allah, and even the merchants who carried along with them their merchandise; the bright light of Islam wherever they went.

"Human Rights" for which many nations are struggling, must include the right to know about Islam clearly without any distortion or misleading effects. Islam being the door leading to happiness in both lives, this right should be superior to other rights. If Islam is conveyed and learnt properly by mankind, the evidence will be established against those who turn away from it, while those who believe will win in this life and in the hereafter. Undoubtedly, it is the duty of the Muslims to attract attention towards this fact. Allah said: (And never would We punish until We sent a messenger). [Al-Israa' "The Night Journey" -15]

Whoever gets in the way of Islam to prevent it from being listened to, especially after the failure of all other diverse ideologies, is the enemy of mankind.

Nowadays, the Islamic effort does not live up to its expectations. It always falls short of necessary planning and funding, and it has always been carried out by individuals' not whole groups. Nevertheless, we witness that Islam is winning the hearts of millions around the world and new ground in traditionally Christian garrisons and many other places all over the world. However, Islamic efforts are no match to its Christian Counterpart, the Catholic Church, for example, has always mobilized well prepared men to carry out the task of calling upon people to believe in Christianity. However, their efforts, as well as similar efforts among those who adopted this task, have always fizzled out and never achieved their goals according to well known statistics.

Yes, Islam is spreading despite all these shortcomings. Then what can be the reason for such a phenomenon?

It is Islam itself! It is the religion of the upright nature (fitra) of the oneness of Allah, of purity, of clarity in creed, of decency in manners, faithfulness in worship and fairness in law.

The great caller to Islam is Islam itself and its attributes. The power of Islam, inherent in it by the will of Allah, is what conquers all its enemies, however great their organizations are, or abundant their money: (Indeed, those who disbelieve spend their wealth to avert [people] from the way of them a [source of]regret;)[Al-Anfal "the Spoils of war" – 36]

We are in desperate need today for this blessed phenomenon to fflourish by seeking for the factors that strengthen and support it, while facing and demolishing all that hinder it.

How much do we need to follow up by guiding, educating and advising all who return to this religion, which is of the upright nature, while continuing to call those who are still distant?

How much do we need to convey the truths about this religion which have been distorted or misrepresented to the Muslims, not to mention the non-Muslims?

How much we need to clear up all suspicions aroused by the enemies of this religion to prevent people from knowing its truth?

We should remove the obstacles along the way to Allah. We are also responsible for restoring the right understanding of Islam among those who are believers but have been subjected to stereotypical misleading propaganda against Islam, as well as

those who do not yet know the way of Allah.
The cornerstone in this process will be to rebut the blasphemous claims against Islam from those who always want to destroy it.

In addressing all the aforesaid problems, issues, and dilemmas, we can refer to (The Islamic Mail) which is being published as a conference table for all the preachers who are concerned with these issues regarding new Muslims as well as Non-Muslims.

We cannot deny that this is a (great trust) and an enormous responsibility which will exhaust all capacities. Why should it not be since it is the duty of the Messengers? Why not since it is the duty of a whole (Nation) with its institutions, its men and all its potentials?

But We put this trust in the hands of all those who can offer any kind of participation in the sake of the advancement of this sacred message; and what will not be a total gain should not be a total loss.
We hope that (The Islamic Mail) will be an independent platform for enthusiastic callers, sincere advisors and active scholars.

We hope also that it will be a meeting place for Non-Muslim and truth-seekers in order to answer their questions, clarify what they consider obscure and open the door for a rational scientific dialogue with all of them.

Our dear readers, here is your magazine, opening its heart for you, calling you to bear the responsibility of conveying Islam through your essays, opinions, advice and reports from all over the world for the realization of the aims previously mentioned.

It is a trust.... who is for it?

Finally, there is an irrefutable fact which is agreed upon by both Muslims and many of the acknowedged fair-minded non-Muslim thinkers.
This fact is this: "The future that lies ahead is Islam's." Islam will reach as far as the sunlight reaches; Thus it was told by the Holy Prophet.

Any contribution, however small, towards supporting the call to Islam is a step forward in achieving our hope, of Islam spreading all over the world to the tent-dwellers and the city dwellers.

(And that day the believers will rejoice In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.) *[Ar-Rum "The Romans" 4:6]*

And the last in our invocation is:

"All praise be to Allah The Lord of all the creation".

Indeed, Islam Is the Only Alternative

The German Ambassador in Morocco, Dr. Murad W. Hoffman eventually issued his book:
"Islam is the Alternative " although he was officially informed that his diplomatic post would be menaced if his book were issued.

The ambassador was faced by a press campaign and some parties in Germany called for his post to be removed.

The ambassador was subjected to questioning by the German foreign minister and the he was blamed for what he called "exceeding" the limits of his profession.

The main topics of the 220 page book are: Islam and the West, concept of Faith in Islam compared with that of Christianity, the Islamic state, the economic system in Islam, human rights, status of woman in Islam and her great role in the Muslim society and many other important topics.

He finally warns the Western Nations of the destructive danger creeping towards them through licentiousness and sexual unrestraint.

You Who are Forth Going

Dr. Omar Al-Ashkar

It was reported that the Messenger of Allah said. "**People while going forth into this life are selling their lives, either liberating or destroying them.**" And the meaning is that: if one indulges in this life not abstaining from what Allah has forbidden, he will reap the bad consequences that come thereafter. Whereas those who always remember the Day of Judgment and abstain from wrongdoing will be rewarded.

So, why don't we pause for a moment to reflect on what we are doing? Do we know where we are coming from and where we are heading? Think of the miraculous creation of this universe. Open your eyes and hearts so you can perceive the hidden secrets of the universe, and then ask yourselves: was that created in vain? And what is our mission and responsibility towards Allah?

So wretched are those who live in the dark enslaved to the most trivial of matters. The most insignificant things can sadden them and they think that they have reached the peak of life and have reached it's end. They are no more than, "those who are the losers, who thought they were acting as they should. " The paths are so many but the one to follow is that of the Prophets and those who followed them. It is the path that relieves the soul and pleases the eyes, " **He who followed my guidance, will never lose his way nor fall into misery.** " And when we meet our Lord, we will be among those who will be pleased in paradise eternally.

YOU Dignified Man



Have you ever heard that as soon as you are buried, you will go through a mandatory three question test?

You might doubt it now, but be certain that everyone that dies has to go through this horrifying test. So, believe in it, before it is too late. The dead are now hoping to come to life to seek the perfect answers to these three questions.

We do have the scientific and intellectual evidences proving the inevitability of this test.

We are more than willing to conduct a sincere and objective debate which aims at finding the truth and seeking the answers to these three questions.

all that we ask is to write to the editor for forthcoming issues of "**Islamic Mail**."

The Story of Our Slogan



We believe in one God, the Sovereign Lord of the universe, who raised the heads of early Muslims, so high that they could not be made to bend before anyone except the Almighty. Mirroring in their hearts, as they did, the glory of the Most Glorious, while the glitter of worldly grandeur made no impression upon them.

Deposition of Man-made Gods

Abu Musa said that when he reached the court of the Negus(1) along with the other Muslim emigrants, he found that Amr bin Al -As was sitting on the Emperor's right, Umara on his left and the priests were forming a double row in the front. Amr and Umara informed the Emperor that the Muslims will not want to kneel before anyone(3). But the priests insisted that they should do so before the Emperor, upon which Ja'afar unhesitatingly said "We Muslims kneel before Allah alone and before no one else ".

(1) Negus: Emperor of Abyssinia who was so fair and just that early Muslim refugees went to him during the persecution in Makkah. He embraced Islam immediately after surat Maryam " Mary " was rehearsed to him by Ja'afar the cousin of the Prophet.

(2) At that time he came to urge Negus to drive the Muslim refugees away to Makkah, afterwards he embraced Islam and accompanied the Messenger of Allah.

(3) They said so as an agitating trial to provoke the anger of Negus For Muslims.

Reb'ie ibn Amer was once sent by Sa'ad as his envoy to Rustom, the Commander-in- Chief of Ir in. Rustom received him in a grand Darbar hall which was decorated with magnificent carpets.

The Commander-in,Chief was wearing a crown and robes which sparkled with gems while sitting on a throne. Reb'ie, in contrast, was very poorly dressed. He was almost in rags and was carrying a shield that was too small for him. His horse was also of a small breed, on which he rode straight towards Rustom, the horse trampling the costly carpets under its hoofs. Upon getting closer to the throne, he dismounted, tied the reins of the horse to a bolster and started to walk up to Rustom, still wearing his helmet and arms. The officers of the court remonstrated against it. They said that he should at least take off his helmet before going in the presence of the Commander-in-Chief. However Reb'ie retorted, "I have come at your request and not of my own accord. I am willing to go back if you do not want me". At this stage Rustom intervened and told his officers to let him come as he pleased. Reb'ie proceeded, leaning upon his lance, piercing the carpets with each step. The people inquired about the objective of his visit. He said: "We have been dispatched by Allah to deliver whom He pleases from the overlord ship of His slaves (i.e. men) to His over lordship, and from the narrow confines of this world to the boundlessness of the next and from the oppressiveness of other religions to the fairness and justice of Islam."

Exalted Is He Above Having a Son

One day, Al-Bakellany - A Muslim Judge - entered the court of the Roman Emperor while he was among his monks and priests.
Al-Bakellany, mocking one of the priests, said: "How are you?. How are your family and children? "

The Roman king exclaimed, "We were told that you are the most articulate among the Muslim scholars and the most knowledgeable. Don't you know that our priests are deemed above having a wife or children ? "

Al-Bakellany answered: "How can't you deem Allah above having a wife and children, as if they (the priests) were more sacred than Allah?! "
The Roman Emperor was moved by what he heard and felt a great deal of respect for Al-Bakellany.

The Religion Accepted by Allah

Ever since the creation of Mankind, there has always been prophets and messengers calling upon people to worship only the one true God: Allah. Those prophets and messengers forbade all aspects of corruption and mischief on earth. Those who followed the Prophets were the believers. Noah was a believer and so were his followers. Abraham; the Father of the Prophets was a believer and the father of the believers, and so were Ishmael, Isaac, Jacob and Moses, as was the case with Prophet Jesus and his followers. Allah sent Prophet Muhammad to all mankind. Prophet Muhammad was the last of the prophets. The Prophet hood was sealed by his message. Today, the people attributed to Moses are called the Jews, the people attributed to Jesus are called the Christians whereas the people attributed to Muhammad are called the Muslims. The adherents of each religion believe that their religion is the one accepted by Allah.

So what is the true religion consented by Allah?

Facts Agreed Upon by Jews, Christians and Muslims

Neither the Muslims, Jews, nor Christians would deny the faith of Noah, Abraham, Ishmael, Ja-cob, or Moses. All of us believe that all those Prophets were sent by Allah and all of them and their followers were believers. We all agree upon the fact that both Christianity and Judaism were once accepted by Allah. No one at this time can associate any of those prophets with either Judaism or Christianity simply because these names were not known in that era of the prophets.

Now the question is: What is that religion which all prophets since Adam till the one before Moses were sent with?

Neither the Jewish Scriptures nor the Christian Bible has established the name of that religion believed in by the Prophets and their followers: then how can we know what that religion is?

the only way to recognize this religion is to contemplate on its essence, reality and purposes. It is known that when Allah sent those prophets, they were sent with one tenet to their nation ,which was to worship only the one true God: Allah

....

Allah sent them with legislation including commandments and prohibitions. The one who accepted the legislation and submitted to Allah would be the believer whose religion would be accepted by Allah. Thus the religion accepted by Allah is the one where only He is worshipped and where one submits to His legislation and judgment.

If we try to express these meanings: faithfulness, submission, and obedience, in one Arabic word, "**Islam**" would be the word.

Islam is the common factor between all messages of the prophets. Islam is the only word that can be used to express the religion of Noah, Abraham, Ishmael, Jacob, Moses, and their followers. Therefore, the word "Islam" is not just a mere word to express the religion of Muhammad but in reality it is the only word that expresses the true essence of all the Heavenly Messages including that of Moses and Jesus.

Similarly, the word "**Muslim**" does not only stand for the followers of Muhammad but it's universal meaning expresses the followers of all prophets and messengers of Allah as the following Qur'anic verses clarify,

(Indeed, the religion in the sight of Allah is Islam)
[Ali-Imran "Family of Imran" :19]

And also:

(Yes, [on the contrary], whoever submits his face [i.e., self] in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.).
[Al-Baqara "The Cow" : 112]

Allah also said narrating the invocation of Abraham and Ishmael,
(Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You)
[Al-Baqara "The Cow" : 128]

He also said,
(So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me.)
[Ali-Imran "the Family of Imran :20]

Also, (And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth?)
[An-Nissa'"The Women" -125]

Allah also said, (Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.)
[Al-An'aam "The Cattle" :71]

And said :
For your god is one God, so to Him submit)
[The Hajj "The Pilgrimage": 34]

Consequently, we come to the conclusion that "**Islam**" is the real definition of the religion ac-cepted by Allah. This fact has been ignored by two parties: **the non-Muslim people** who do not know the Arabic language and It does not occur to them that the word "Islam" contains in its a comprehensive meaning. They pronounce it the same way it is pronounced in Arabic as the name of some religion, but they never grasped its meaning. Therefore the word "Islam" should be spread out accompanied by its meaning whenever it happens. The other party knows the Arabic language but does not know the profound meaning of "Islam." Whenever they hear these verses of the Qur'an:

(And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.)
[Ali-Imran "The Family of Imran: 85],
and,
(Indeed, the religion in the sight of Allah is Islam)
[Ali-Imran "The Family of Imran -19].

They think that this applies to a specific group of people and that Muhammad was calling people to a "private Islam." This party thinks that neither Christianity nor Judaism is included in the general comprehensive meaning of "Islam" mentioned in the two previous verses.
Unfortunately, the myriad of Muslims cannot conceive of anything other than a narrower sense of "Islam" when they hear the same verses. They do not comprehend that Islam is the religion of all prophets and messengers and their followers. In order to explore the truth, we mention some verses of the Qur'an: Allah addressed His messengers saying,

([Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I am All Knowing of what you do. And indeed this, your religion, is one religion and I am your Lord, so fear Me.)

[Al-Mou'minoon "The Believers" : 51 – 52]

Allah also said : (He has ordained for you of religion what He enjoined upon Noah and that which He have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus – to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]).

["Ash-Shura" The Consultation:13].

He also said: (It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, "be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?)

[Al-Imran "The Family of Imran: 79 – 80].

The first Messenger of Allah, Noah, said to His people.
(My reward is only from Allah, and I have been commanded to be of the Muslims [i.e., those who submit to Allah]).

[Yunus "Jonah":72]

Allah said about Abraham: (Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polythe-ists.).

[Al-Imran "Family of Imran" : 67]

And about Abraham and Jacob, Allah said:
(And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

When his Lord said to him, "Submit," he said "I have submitted [in Islam] to the Lord of the worlds.
And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims).

[Al-Baqaraa "The Cow" : 130-132]

Allah said to the Jews about Jacob, (Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac – one God. And we are Muslims [in submission] to Him.)

[Al-Baqaraa "The Cow": 133]

Allah said about Joseph's invocation, (My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.)

[Yusuf "Joseph":101]

About Moses; Allah said,
(And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims [i.e., submitting to Him.)

[Yunus "Jonah" – 84]

About the Magicians of Pharaoh who believed in Moses,
(Our Lord, pour upon us patience and let us die as Muslims [in submission to You].)

[Al-A'raf "The Heights": 126]

About Pharaoh,
(when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.).

[Yunus "Jonah" : 90]

Allah also said about the Queen of Saba'a who was consulting her people, she said,
(O eminent ones, indeed, to me has been delivered a noble letter. Indeed, it is from Solomon, and indeed, it is [i.e. reads]: 'In the name of Allah, the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims].) [Al-Naml "The Ants" : 29~31]

In the same context Allah said, (So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], " we were given knowledge before her, and we have been Muslims [in submission to Allah.

[Al-Naml" The Ants":42]

Allah also said, (She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.")

[Al-Naml" The Ants" :44]

And mentioning Jesus, Allah said, (But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, " We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him.

[Ali-Imran "The Family of Imran" : 52]

Also about the Disciples, (And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah].")

[Al-Maida "The Table" :111]

Allah said, (Indeed, We sent down the Torah, in which was guidance and light. The prophets who we submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers.).

[Al-Maida "The Table": 44]

Ibn-Manzou(a Muslim linguistic scholar) said commenting on these words, "Every prophet was sent with Islam but with different laws and regulations ."

Allah said about the true believers among the Jews and Christians:
(Those to whom We gave the Scripture before it—they are believers in it. And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [i.e., submitting to Allah].)

[Al-Qasas "The Stories" : 52 – 53]

However they did not say that they were neither Jews nor Christians.
Allah said, (So is it other than the religion of Allah they desire; while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?
Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants [al-Asbat], and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him. And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.)

[Ali-Imran"The Family of Imran":83-85]

Allah addressed Muhammad's nation saying, (O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].)

[Ali-Imran "Family of Imran": 102]

Allah also said, (This day those who disbelieve have despaired of [defeating] your reli-gion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as a religion).

[Al-Maida "The Table":3]

We conclude that "Islam" does not only stand for the message of Muhammad but it also stands for the universal religion which all the messengers called for. Islam means obedience, compliance and submission to Allah's will. Muslims submit to Allah's laws and refrain from what Allah forbids.

That is why the salvation in Noah's era was to say, "No true God but Allah, and Noah is the Messenger of Allah. " And so was it during the time of Moses, "No true God but Allah, and Moses is the Messenger of Allah. " Similarly, in the era of Jesus it was, "No true God but Allah, Jesus is the Messenger of Allah. " Thus in the concluding message it is: "No true God but Allah, Muhammad is the Messenger of Allah. "

Thus, the religion that Moses was sent with was the Religion of Allah and he was just a messenger whose task was to convey the message of Islam to his nation. Those who followed Moses were Muslims, prostrating to Allah and submitting to whatever he commanded.

And so it was the case with all the prophets after Moses until Jesus: he commanded his followers to worship Allah and submit to Allah's legislation and believe in the Bible, the Holy Book of Allah. Consequently, the followers were Muslims.

Finally; this was the case with Muhammad. The belief in the Oneness of Allah and submission to His legislation is what constitutes the meaning of "Islam ".

Now we can draw the following conclusions:

First: It is wrong to refer the religion to its prophet (i.e. to name it after the prophet) e.g. Christianity (after Christ), Muhammedanism (after Muhammad — etc) as if they were the founders of the religion as used in Marxism, Buddhism — etc. However all prophets called for one religion: Islam; and their followers were called "Muslims."

Second: It is wrong to say "heavenly religions" using it in plural since the heavenly religion is only one but the legislation may have differed (e . g . the details of marriage. divorce rules, those of transactions — etc)

Third: The invalidity of the thesis of closing the gap between different religions. We can't bring right and wrong into harmony. How can we reconcile Allah's Religion with religions instituted by human beings? To compromise between Islam and another religion is like trying to compromise truth with falsehood, belief and unbelief, heavenly religion made by Allah, and corrupted or man-made religions. Since the Heavenly Religion is one, can we compromise it?

Fourth: There has been only one true tenet found only in Islam since Muhammad was sent to the entire human race. That is because Allah will carry out the mission of protecting it from any alteration or distortion. Allah said in the Qur'an,

(Indeed, it is We who sent down the message [i.e., the Qur'an] and indeed, We will be its guardian.)
[Al-Hijr: The Valley of Stone.:9]

The very same tenet has always been there in every time and place and with every prophet since very early creation. All other creeds are simply corrupt, as they are the product of humans who deviated from the right path and wanted to lead others astray.

However, some perverted creeds originated in true religions which were subjected to distortion and alteration as the case with Judaism and Christianity.



Have You Ever Wondered?!

Have you
ever looked up at the starlit sky at night
and wondered about the order in the Universe?

Perhaps you are a biologist and are struck by the remarkable complexity of even the smallest microbe.

Perhaps you are a farmer and are impressed by the harmony in nature.

Perhaps then, you might have wondered that given the amazing complexity of the structure of the universe, its laws and all that is within, there surely must be an Intelligence who has put this master plan into effect.

Perhaps then, you might have realized that all the components of this vast universe are in submission to these laws, and that there is a purpose to this universe.

Perhaps then, you might also be in submission to His laws.
Perhaps then, you might be a Muslim.
According to: ANALYS, Toronto, Ontario

The Seal Of Prophethood

(One of The Bodily Signs of Muhammed's Prophethood)

Previous Testaments stated many signs of Muhammad's Prophethood including even bodily signs.
One of these was a characteristic skin mark on his back called by these Scriptures: "The Seal of Prophethood."

It was reported by one of the Holy Prophet's companions:
"I saw the seal on the Prophet's back as if it were a pigeon's egg."
Another companion reported: "I stood behind him and I saw the seal between his shoulders."
A third Companion also reported: " .... I then went after him and saw the seal of Prophethood between his shoulders having spots on it like moles."

Why Did He Embrace Islam?

After receiving the call of Allah's Messenger Muhammad, a bedouin was asked:
" Why did you embrace Islam and what convinced you that He is the Messenger of Allah ? "

He answered:
" He had never commanded what logic refused and He had never forbidden what logic dictated."

The Search for Light

SALMAN THE PERSIAN

An Ideal Example of Truth Seeking

The place: A huge tree with extensive shadow in front of a simple house in Al-Mada'en. There sitting in its shade an old respected man surrounded by his companions. They are listening to him telling his magnificent story of his blessed journey in quest of the truth from his early boyhood.

He is telling them how he abandoned his religion to Christianity and then to Islam sacrificing his father's extreme wealth for the sake of the truth. He threw himself into the arms of poverty for the mere salvation of his mind and soul. His companions' hearts were touched when he told them how he was destined to be enslaved and how he finally was rewarded with the light he always sought.

That was Salman the Persian; a companion of the Apostle of Allah (Peace and Blessing Be upon Him) and a great example for every sincere seeker of truth. Let us join his honorable company and listen to him narrating a phase of his enlightened life:

I grew up in the town of Isfahan in Persia in the village of Jayyan. My father was the chief of the village. He was the richest person there and had the biggest house.

Since I was a child my father loved me, more than anyone. As time went by, his love for me became so strong and overpowering that he feared to lose me or have anything happen to me. So he kept me at home, like a prisoner, in the same way that young girls were kept.

I became devoted to the Magian religion so much so that I attained the position of custodian of the fire which we worshipped. My duty was to see that the flames of the fire remained burning and that it did not go out for a single hour, day or night.

My father had a vast estate which yielded an abundant supply of crops. He himself looked after the estate and the harvest. One day he was very busy with his duties as chief in the village and he said to me:

" My son, as you see, I am too busy to go out to the estate now. Go and look after matters there for me today."

On my way to the estate, I passed a Christian church and the voices of prayer attracted my attention. I did not know anything about Christianity or about the followers of any other religion throughout the time because my father kept me in the house away from people. When I heard the voices of the Christians, I entered the church to see what they were doing.

I was impressed by their manner of praying and felt drawn to their religion. "By God " I said, " this is better than ours. I shall not leave them until the sun sets."

I asked and was told that the Christian religion originated in Ash-Sham (Greater Syria). I did not go to my father's estate that day, at night I returned home. My father met me and asked what I had done. I told him about my meeting with the Christians and how I was impressed by their religion. He was dismayed and said:

"My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better."

"No, their religion is better than ours, " I insisted.

My father became upset and afraid that I would leave our religion. So he kept me locked up in the house and put a chain on my feet. I managed however to send a message to the Christians asking them to inform me of any caravan going to Syria. Before long they got in touch with me and told me that a caravan was headed for Syria. I managed to

unfetter myself, and in disguise accompanied the caravan to Syria.
There, I asked who was the leading person in the Christian religion and was directed to the bishop of the church. I went up to him and said:
"I want to become a Christian and would like to attach myself to your service, learn from you and pray with you."
The bishop agreed and I entered the church in his service. I soon found out, however, that the man was corrupt. He would order his followers to give money in charity while holding out the promise of blessings to them. When they gave anything to spend in the way of God however, he would hoard it for himself and not give anything to the poor or needy. In this way he amassed a vast quantity of gold.
When the bishop died and the Christians gathered to bury him, I told them of his corrupt practices and, at their request, showed them where he kept their donations. When they saw the large jars filled with gold and silver they said, By God, we shall not bury him." They nailed him on a cross and threw stones at him.
" I continued in the service of the person who replaced
him. The new bishop was an ascetic who longed for the Hereafter and engaged in worship day and night. I was greatly devoted to him and spent a long time in his company."

Here we find a strange uniformity that from Syria to Ammuriyah, Salman went to four or five places and the clergymen everywhere received him with great enthusiasm but none of the clergymen could survive more than a short while. That is why Salman had to change places frequently. The last place he went was Ammuriyah.

The old Bishop of Ammuriyah, was indeed a respectable pious man. He loved Salman deeply and imparted him with knowledge of Christianity sufficiently.
Now Salman was a learned follower of the Christian Faith. He Just, as his teacher, the Bishop, He would pass his nights and days in prayer worshipping God just as his teacher, the Bishop. He had also purchased some goats, whose milk served as food for them. After sometime however, the Bishop of Ammuriyah too was on his deathbed. Before his death, he said to Salman:

" O my son, seeker of the Right Path, this is a very critical period in the world. People are drowning in the deep ocean of sins and evils. I am at a loss as to whom I should send you now. However, you need not be disappointed, because the time seems to be nearing when the Last Messenger of God who would have a reputation for strict honesty, will appear. He will appear in the desert of Arabia and shall revive the True Faith of God. From his birth-place he will migrate to the land which is full of date-trees. There shall be a seal of Prophethood between his shoulders. He will accept gifts presented to him but will never take charity for himself. He will regard alms for him as unlawful. If you attain the period of that Holy Prophet, then you must go to him."
(Saying this, the Bishop took his last breath).

In Search of the Last Prophet: Salman Continues His Story:

" A group of Arab leaders from the Kalb tribe passed through Ammuriyah and I asked them to take me with them to the land of the Arabs in return for whatever money I had. They agreed, and I paid them. When we reached Wadi Al-Qura (a place between Madinah and Syria), they broke their agreement and sold me to a Jewish man. I worked as a servant for him but eventually he sold me to a nephew of his belonging to the tribe of Banu Qurayzah. This nephew took me with him to Yathrib (= Madinah) the city of palm groves, which is how the Christian at Ammuriyah had described it."

In Yathrib Salman saw the dense trees of dates and comprehended that this may be the place where according to the Bishop of Ammuriyah, the Last Messenger of Allah would come migrating from

his birth place. Now he began to wait for the Last Messenger.

Salman Continues:

At that time the Prophet was inviting his people in Makkah to Islam but I did not hear anything about him then because of the harsh duties which slavery imposed upon me.

When the Prophet reached Yathrib after his migration from Makkah, I was in fact at the top of a palm tree belonging to my master doing some work. My master was sitting under the tree. A nephew of his came up and said: " May God declare war on the Aws and the Khazraj (the two main Arab tribes of Yathrib). By God, they are now gathering at Quba'a to meet a man who has come today from Makkah and who claims he is a Prophet."

I felt hot flushes as soon as I heard these words and I began to shiver so violently that I was afraid that I might fall on my master. I quickly got down from the tree and spoke to my master's nephew.

"What did you say? Repeat the news for me."

My master was very angry and gave me a terrible blow. "What does this matter to you? Go back to what you were doing, " he shouted.

That evening, I took some dates that I had gathered and went to the place where the Prophet had alighted. I went up to him and said:

" I have heard that you are a righteous man and that you have companions with you who are strangers and are in need. Here is something from me as charity. I see that you are more deserving of it than others."

The Prophet ordered his companions to eat but he himself did not eat of it. Salman saw that and thought that the first sign narrated by the Bishop about The Prophet had proven to be correct. But there were still two things to be proven.

I gathered some more dates and when the Prophet left Quba'a for Madinah I went to him and said:

"I noticed that you did not eat of the charity I gave. This however is a gift for you."

Of this gift of dates, both he and his companions ate.

Salman saw this and came to know that the Prophet really accepts gift. Thus the second sign of the Last Prophet was also proven to be correct. Now it remained for Salman to see the Seal of Prophethood. After a few days, when the Prophet went to the graveyard of Baqui'e with a bier, Salman too accompanied the Prophet.

The Prophet apprehended that Salman was trying to see something on his back. So he at once removed his shirt from his shoulder and Salman could see distinctly the sign of Prophethood between the shoulders of the Messenger of Allah. Salman could not control himself but kissed the Seal of Pro-phethood as he had seen also the third sign of the Prophet.

He at once declared Islam and entered into the fold of Islam.

The strict honesty of the Prophet was one of the characteristics that led Salman to believe in him and accept Islam.

Salman was released from slavery by the Prophet who paid his Jewish slave-owner a stipulated price and who himself planted an agreed number of date palms to secure his manumission.

After accepting Islam, whose son he was asked: "I am Salman, the son of Islam from the children of Adam."

With these bright words, Salman the Persian narrated his long journey in quest of truth and success, from the darkness into the shining light.

He had been through all that for the mere sake of the truth.

What devotion to the truth which made him voluntarily leave his father's wealth and his easy life to an unknown fate!

What's more he ended up being enslaved?!

He had such a great insight into the doctrines of other religions.

He was guided by a clear instinct towards knowing Allah. Allah would not let him down.

He lived a long life to see the flags of Islam waving and Muslims spreading mercy and justice all over the earth.



Should a New Convert to Islam Perform a "Complete Bath?" and Other Questions

What is the evidence for the legitimacy of this bath?

It was reported by some of the Prophet's companions that he had advised the new converts to Islam to perform a complete bath "Ghusl" i.e. washing his entire body with water.

What are the actions that require this bath?

I. Ejaculation of semen while asleep or awake.

II. When a woman becomes pure after her monthly period or after the post-child birth

III. For the man and woman: after sexual intercourse even if there was no ejaculation

Is this bath obligatory or preferable?

I. If the new converts to Islam has had any of the above mentioned actions, it is obligatory.

II. If he embraced Islam without performing any one of them it is preferable and this is why the Prophet had not ordered " all " the newly converts to Islam to perform this.

Some of the scholars said: (a complete bath is necessary in both cases because he must have done any of these actions in his past. Being a non-Muslim he would not have been able to purify himself).

(ATTENTION!)

* If any non-Muslim wanted to declare his Islam, he must do this immediately and not postpone until after the complete bath.

* Also, if a Muslim is consulted in such a matter he is strictly forbidden to advise the non-Muslim not to declare his Islam till after a complete bath: This is why Al-Imam Al-Ghazaly said: •

" It is a serious transgression to precede Islam by a bath, How can a person stick with the worst guilt and delay his salvation until he can do something that he may not be rewarded for since he is not yet eligible? "

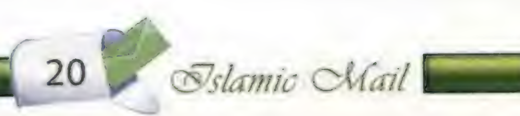
A Call from the New World

O Muslims:

You cannot match the scientific, cultural, economic, political and military progress the greater powers have achieved. However, by Islam you can overpower and prevail against them.

Rise! Appreciate the light you have been given that light which the human spirit has been yearning for.
To open the whole world and subdue every oppressor: Learn Islam, apply it to your lives and convey it to the whole world awaiting you.
If I were given forty men who have the profound understanding of Islam and thoroughly apply it to their lives I would have the Americas subdued.

Prof. T.B. Irving.
(A professor in the University of Tennessee, A Muslim who studied Arabic and Islam).



" Here Is Our Merchandise Returned to Us "

Dr. Omar Al - Ashkar

A European visitor asked to visit an Arabic school to see one of the classes. When the supervisor consulted his staff, a teacher of Islamic studies offered to be his guide.

As the teacher knew that the visitor didn't know Arabic, he chose to show him something that he would understand without any need for the language.

He chose to show the visitor a practical lesson on how to perform prayers in Islam.

On asking the teacher why he had chosen that lesson, he answered: We are badly mistaken when we show the European visitors our modern applications of Science, History, Literature, Arts and so forth, because what we have is no match for what they have and the visitor would have still thought that what they have is much better than what we have.

However, if we show them our Islam: its teachings, rules of conduct and its virtues, they will see something they don't have and have never known. And that may be the glimpse of light that may touch their hearts and guide them to the straight path.

The very same mistake is committed when the officials in the Arab world exhaust their efforts showing their visitors the huge projects and other aspects of their civilized achievements while not getting their message across. Whereas, if they show them Islam in its perfection, institution, purity and justice, they would have illustrated the real civilization that can establish the values of the soul and bring about real happiness and peace for mankind.

It was said that an eastern Muslim ruler had spent a fortune to copy a literature book compiled by an Andalusian (Spanish) author. But when he got the book he found out that its subject was "Literature In The East" not in Spain as he expected.

He was frustrated by this and said:

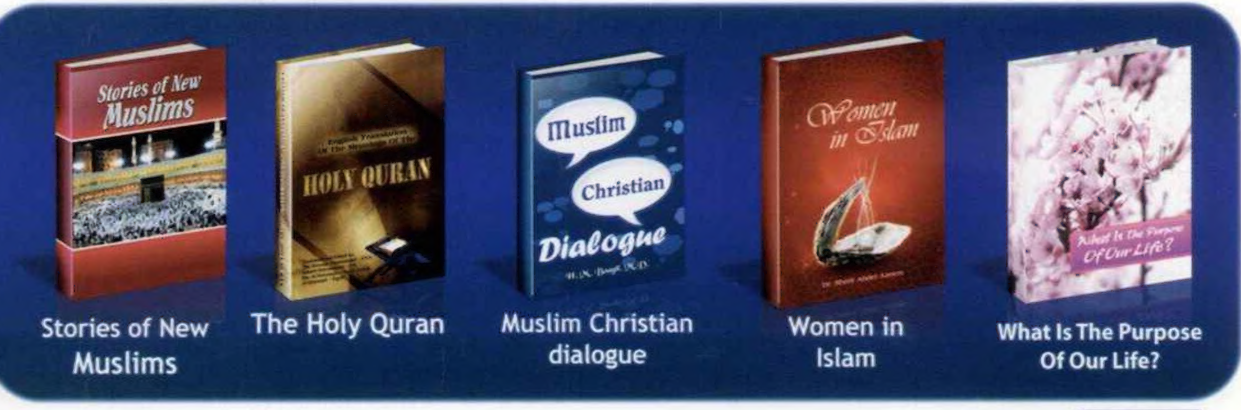
"Here is our merchandise returned to us" meaning: "The author is showing us The culture which we already have ! "

Should we, persist on showing our visitors the same culture they already have ?!



Free Islamic Books

English Books



And More >>>

Spanish Books



And More >>>

German Books



And More >>>

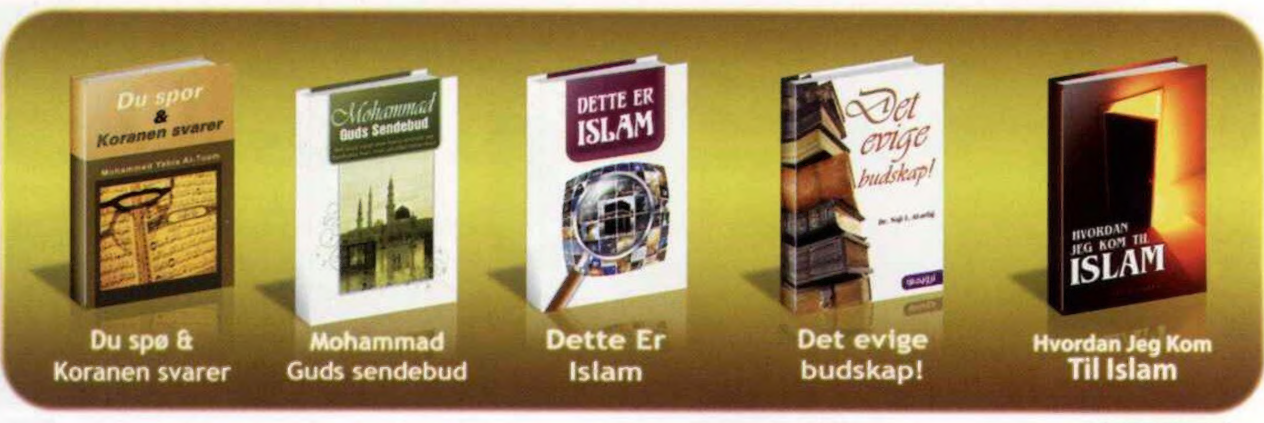
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